



SUNDAY REFLECTION

The theme of all three readings centers on the nature of God's call to men and women in all ages and states of life, and in every different period of history, to serve as witnesses and prophets and apostles of God's Kingdom. Several aspects of this service should be pointed out. First, the initiative always comes from the grace of God. Perhaps it is indirect through a special temple vision for Isaiah, or it can be a direct encounter with Jesus as in the case of Peter. But no matter under what circumstances it comes, the recipient clearly 'hears' God's summons. It urges, and it won't go away. Secondly, the hearer is always aware of his or her own unworthiness to assume any role in speaking or acting in God's name, or for the privilege of being close to the presence of God. Finally, we can note how freely and willingly each accepts the call. There is not hesitation because the newly-called apostle or prophet yields to a profound trust and faith in the one who calls.

We can all meditate upon the deep implications of allowing God to act in our lives as the guide and director of our decisions. Paul testifies that great things can be accomplished by very limited abilities because it is not the talent of the person that really matters, but the dynamic

conviction and power of God's spirit that shines through our words and example. We teach as disciples and apostles much more effectively by the joyful living out of our faith than by all the administrative or speaking skills we may possess. Remarkably, the readings today name persons who are chosen from as august a position as the temple priesthood itself down to a fisherman from a lake shore village, or a stranger on the road far from home. The call comes to every single individual where they actually live and work, and the power of the Gospel message must transform us right in that place – whether it be the workplace, the home or in public service.

One final thought about the message of these scriptures is the breadth of the tasks to which each person is called in the Spirit. The church honors the roles of prophets, apostles to the unchurch, witnesses to the love of Christ, and disciples who reflect on every word of Scripture; as well as many other ministries that serve the community. Can anyone claim that God does not call him or her to offer a personal ministry of service to the church? It seems not. All Christians are disciples and all are called to minister in some special and unique way within the church.

STEWARDSHIP: In today's readings, both Isaiah and Peter hear the call of God and feel themselves unworthy. But, reassured by the Lord, both answer and follow. Do I hear the Lord asking, "Whom shall I send?" am I prepared to answer, "Here I am. Send me"?

READINGS SIXTH SUNDAY

13 FEB '22

Jer. 17:5-8: The prophet warns those who turn their hearts from the Lord; and he reminds those whose heart is focused on the Lord that they are the blessed ones.

1 Cor. 15:12, 16-20: Jesus has risen, He has conquered death; and because He has conquered death, so too shall we who have entered His death and new life at our baptism.

Lk. 6:17, 20-26: Jesus presents us with the challenge of His Way of Life in contrast with the Way of Death.

INTENTION FOR FEBRUARY

For religious sisters and consecrated women. We pray for religious sisters and consecrated women; thanking them for their mission and their courage, may they continue to find new responses to the challenges of our times.

FEBRUARY DEDICATED TO THE HOLY FAMILY

The month of February is dedicated to the Holy Family. The special devotion which proposes the Holy Family of Jesus, Mary, and Joseph as the model of virtue of all Christian households began in the 17th century. It started almost simultaneously in Canada and France: the Association of the Holy Family was founded in Montreal in 1663, and by the Daughters of the Holy Family in Paris in 1674. This devotion soon spread and in 1893 Leo XIII expressed his approval of a feast under this title and himself composed part of the Office. On account of the flight into Egypt this feast has been observed by the Copts from early times. The feast was welcomed by succeeding Pontiffs as an efficacious means for bringing home to the Christian

people the example of the Holy Family at Nazareth, and by the restoration of the true spirit of family life, stemming, in some measure, the evils of present-day society. In the words of His Holiness Pope Leo XIII, "Nothing truly can be more salutary or efficacious for Christian families to meditate upon than the example of this Holy Family, which embraces the perfection and completeness of all domestic virtues."



PRESENTATION OF THE LORD CANDLEMAS DAY 2 FEB

Though not widely celebrated, it preserves a rich tradition of the Church.

If you count 40 days after the celebration of Christmas you reach February 2. Early on, the Church marked that day with a special feast and it is the final "baby Jesus" day in the liturgical calendar before the celebration of Lent.

The feast has many different names in the Roman Catholic Church. It has been called the Feast of the Presentation of the Lord, the Feast of the Purification of the Blessed Virgin Mary and, more familiarly, Candlemas. Each name highlights a different aspect of the feast that the Church celebrates.

First of all, it is called the Feast of the Purification of the Blessed Virgin Mary on account of an ancient Mosaic law explained in Leviticus.

[If a woman conceives, and bears a child she shall be unclean] And when the days of her purifying are completed, whether for a son or for a daughter, she shall bring to the priest at the door of the tent of meeting a lamb a year old for a burnt offering, and a young pigeon or a turtledove for a sin offering, and he shall offer it before the Lord, and make atonement for her; then she shall be clean. (Leviticus 12:6-7)

Mary, being a faithful Jew, abided by the law and did what was required of her. After 40 days passed she approached the priest with the proper offering to be declared "clean."

The liturgical celebration is also called the Feast of the Presentation of the Lord, and again corresponds to an ancient Jewish practice of presenting the first-born to God.

Everything that opens the womb of all flesh, whether man or beast, which they offer to the Lord, shall be yours; nevertheless the first-born of man you shall redeem. (Numbers 18:15)

As a result, Mary and Joseph brought with them Jesus, as St. Luke narrates, “And when the time came for their purification according to the law of Moses, they brought [Jesus] up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, ‘Every male that opens the womb shall be called holy to the Lord’)” (Luke 2:22-23).

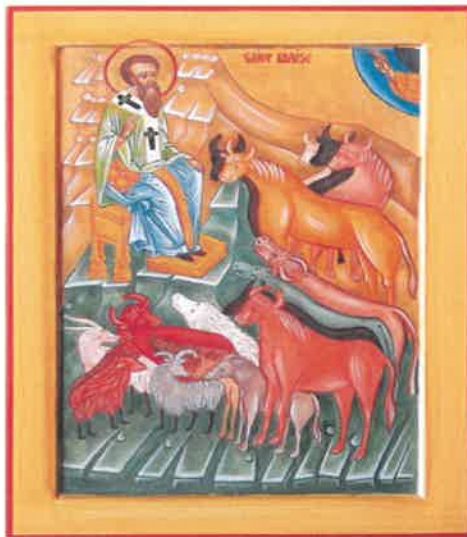
St. Luke narrates how, while at the Temple, the Holy Family encountered an old man named Simeon and what he said next constitutes the basis for why the feast is called Candlemas.

Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in sight of all the peoples, a light for revelation to the Gentiles, and glory for your people Israel. (Luke 2:29-32)

Simeon declared that Jesus would be a “light,” and the Church developed a custom of lighting and blessing candles on this day. Historically the priest would bless all the candles used during Mass for the entire year. The congregation also received candles and the words of Simeon were repeated in song. The current Roman Missal has the following prayer that summarizes the symbolism.

O God, source and origin of all light, who on this day showed to the just man Simeon the light for revelation to the Gentiles, we humbly ask that, in answer to your people’s prayers, you may be pleased to sanctify with your blessing these candles, which we are eager to carry in praise of your name, so that, treading the path of virtue, we may reach that light which never fails.

Though not a holy day of obligation, it is a beautiful day in the Church’s calendar, one that signals the end of the “Christmas-Cycle” and looks forward to the light that will shatter all darkness at the Easter Vigil — when another candlelight service is performed in recognition that, “the people who sit in darkness have seen a great light, on those dwelling in a land overshadowed by death light has arisen” (Matthew 4:16).



ST. BLAISE

Very little is actually known about this early Christian martyr, however. The first reference we have of him is in the medical journals of a court physician named Aëtius Amidenus, from the end of the fifth or beginning of the sixth century, where St. Blaise is mentioned as being called upon for treating objects stuck in the throat.

We also know that Blaise was the bishop of Sebaste in Armenia and suffered martyrdom under Licinius about AD 316. But as far as details about his life, we must rely on various traditions. Supposedly, this early Christian martyr was born to noble and wealthy parents who provided him with a Christian education. He became a physician and was elected and consecrated a bishop at a young age. During the persecution of Licinius, a former ally of Constantine who began persecuting the Church, Blaise experienced a call to live as a hermit in a cave outside of town, where he was known to heal sick and wounded wild animals. Eventually he was discovered by hunters who were roaming the countryside capturing creatures to use in the amphitheater games. Blaise was taken to Agricolaus, the governor of Cappadocia and Lesser Armenia, and thrown into jail.

One legend has it that on his way to prison, Blaise commanded a wolf to release a pig belonging to a woman who begged for the holy bishop's help. She later brought candles to his cell so he would have light to read the Scriptures. While Agricolaus was reportedly impressed with Blaise's miracles, it didn't stop him from insisting that the bishop renounce his faith and when he wouldn't, the governor had him beaten, tortured with an iron comb (a tool used for combing wool), and beheaded.

As the manuscripts from Aëtius Amidenus show, by the sixth century St. Blaise's intercession was being invoked in the east for illnesses related to the throat. By the ninth century, the saint was also revered in Europe and went on to become one of the most popular saints in the Middle Ages, venerated as one of the "Fourteen Holy Helpers" (which also included saints such as St. Christopher, St. Erasmus, St. Denis of Paris, St. Barbara, St. Catherine of Alexandria and St. Giles.)

Churches were named for St. Blaise and altars were dedicated to him. Pope Leo IV is said to have presented relics of St. Blaise to Duke Wolfenus of Rheinau, Germany in 855, who brought them home from Rome with him. Other relics of St. Blaise are reported to be in Braunschweig, Germany, as well as in Paris.

In 971, in present day Dubrovnik, St. Blaise reportedly appeared to the city's inhabitants to warn them of an impending attack by the Venetians. Ever since, Dubrovnik has honored him as its patron. A statue of the saint stands over the entrance gate to the city and the cathedral there has an array of Blaise's relics.

In time, the custom of blessing the throats of the faithful developed, with priests holding two tapered candles — blessed the day before on Candlemas, Feb 2 — over the head or the throat while invoking the intercession of St. Blaise against any ailment of the throat and body.

It's an ancient custom of the Church to bless the sick, rooted in the ministry of Christ and his apostles. According to the *Pastoral Care of the Sick: Rites of Anointing and Viaticum*, the annual blessing of throats is a traditional sign of the struggle against illness in the life of the Christian. The blessing is ordinarily given during Mass or a celebration of the Word of God on February 3, the memorial of St. Blaise, following Candlemas, the feast of the Presentation of the Lord.

While ailments of the throat are the main thing for which St. Blaise is invoked in the West, he is also considered a protector against wild animals, a protector of cities and a patron of veterinarians, wool-combers and the wool industry. His feast in the Eastern Church is celebrated on February 11.

We know more about the devotion to Saint Blaise by Christians around the world than we know about the saint himself. His feast is observed as a holy day in some Eastern Churches. In 1222, the Council of Oxford prohibited servile labor in England on Blaise's feast day. The Germans and Slavs hold him in special honor, and for decades many United States Catholics have sought the annual Saint Blaise blessing for their throats.

We know that Bishop Blaise was martyred in his episcopal city of Sebastea, Armenia, in 316. The legendary *Acts of St. Blaise* were written 400 years later. According to them Blaise was a good bishop, working hard to encourage the spiritual and physical health of his people. Although the Edict of Toleration (311), granting freedom of worship in the Roman Empire, was already five years old, persecution still raged in Armenia. Blaise was apparently forced to flee to the back country. There he lived as a hermit in solitude and prayer, but he made friends with the wild animals. One day a group of hunters seeking wild animals for the amphitheater stumbled upon Blaise's cave. They were first surprised and then frightened. The bishop was kneeling in prayer surrounded by patiently waiting wolves, lions and bears. The legend has it that as the hunters hauled Blaise off to prison, a mother came with her young son who had a fish bone lodged in his throat. At Blaise's command the child was able to cough up the bone.

Agricolaus, governor of Cappadocia, tried to persuade Blaise to sacrifice to pagan idols. The first time Blaise refused, he was beaten. The next time he was suspended from a tree and his flesh torn with iron combs or rakes. Finally, he was beheaded.

Four centuries give ample opportunity for fiction to creep in with fact. Who can be sure how accurate Blaise's biographer was? But biographical details are not essential. Blaise is seen as one more example of the power those have who give themselves entirely to Jesus. As Jesus told his apostles at the Last Supper, "If you remain in me and my words remain in you, ask for whatever you want and it will be done for you" (John 15:7). With faith we can follow the lead of the Church in asking for Blaise's protection.

ST. LUKE The Gentile Doctor

St Paul speaks of St Luke – the author of the Third Gospel and of the Acts of the Apostles – in the Letter to the Colossians, referring to him as the "Luke, the beloved physician" (Col 4:14). According to Eusebius, the Church historian, Luke was born in Antioch, and was a Gentile; in fact, in the Letter to the Colossians, when speaking of his companions, Paul always mentions first "those of the circumcision" (that is, the Jews), without including Luke among them (cf. Col 4:10-11). And in his Gospel, Luke shows a particular sensitivity with regard to the evangelization of the Gentiles. The parable of the Good Samaritan is found only in his Gospel; and it is Luke who records Jesus' appreciation for the faith of the widow of Zarephath, of Naaman the Syrian, and of the Samaritan leper – the only one of the ten lepers who were healed who returned to express his gratitude.

THE HOLY MASS Continued

The Creed

At the end of Matthew's Gospel, Jesus gives his followers the threefold task of the Church throughout the ages: 1) "make disciples of all nations"; 2) "baptizing them in the name of the Father and of the Son and of the Holy Spirit"; and 3) "teaching them to obey everything I have commanded."

In its earliest days, the Church developed statements of belief to guide these foundational activities. The Church's evangelizing mission to the nations was aided by concise statements proclaiming the identity of Jesus and his saving work, many of which are preserved in St. Paul's speeches and letters. The Church's baptizing mission was accompanied by a profession of God as Father, Son and Holy Spirit. The Church's teaching mission was facilitated with summaries of Jesus' instructions and the central truths of the faith. In the ancient Church, the creed was instrumental in fulfilling this threefold ministry of the Church, and it continues to serve these same purposes today.

Yet, the early Church knew that it is not the articulation of the creed that brings people to faith. It is the ongoing presence of Jesus with his Church through the Spirit. The last verse of Jesus' instructions insures his followers of the reality behind the words: "And remember, I am with you always, to the end of the age" (see Mt 28:20). In the Church's evangelization, sacramental ministry and ongoing formation of disciples, the presence of Jesus is the heart, but the creed helps the Church to carry out the tasks that Jesus commanded with the guidance of the Holy Spirit.

We don't believe in statements of faith, but in those realities they express. Yet, we approach these realities with the help of formulated statements that allow us to express the faith and hand it on, to celebrate it in communal worship, to assimilate it in prayer, and to live it more fully in active witness in the world. Here are some of the most important purposes of the creed:

Central truths

The creed is a summary of the central truths of Christian faith. It is not intended to be a complete compendium of beliefs expressed in the Bible. It focuses, rather, on the fundamental truths that characterize the life of a Christian believer. As an acorn contains all the elements of a large and verdant tree, the creed condenses into a few words the great faith contained in the Old and New Testaments.

As the authentic and authorized summary of Christian truth, the creed is a symbol of the faith of the whole Church. It provides a sign of reception into the Church and of membership in the community of faith. By reciting the creed, we state our personal and communal identity. We affirm that we are united in faith with the ancient Church and with our fellow believers.

The creed was never meant to be a substitute for personal faith, for a trusting relationship with God. The creed, rather, gives substance to our personal faith. We profess our faith not in the words but in the reality to which they point.

Reciting the creed does not make us Christians, but it reminds us of the truths of our salvation and gives us an opportunity to personally affirm them.

Rule of faith

The creed is the rule of faith for the Christian life. It supplies a map that lays out the fundamental contours of how the Christian thinks about God and the history of salvation. This map of belief synthesizes the Christian faith and prevents the believer from taking a wrong turn and getting lost. It marks the boundaries of Christian belief and protects the Church's essential teachings.

Before the Church had a relatively fixed creed, the early theologians referred to the Church's communal self-consciousness as the *regula fidei* ("rule of faith"). Although it was articulated in various forms, it presented the essential beliefs inherited from the apostles and passed on through the Church. This was understood as the faith which was held "always, everywhere, and by all" (St. Vincent of Lerins, *The Commitorium*, 4, 3) and assured by the Holy Spirit.

This rule of faith, soon to be called a creed, expressed the faith which converts received from the teaching Church and were to keep as the standard for their subsequent life. With this rule of faith, Christians were able to interpret the Scriptures according to the mind of the Church and test all other doctrines presented to them.

Throughout the Church's history, the creed has served as this standard of belief which tests all others and serves the Church as the expression of its common faith.

In Christian theology, it evaluates theological opinions by testing them for consistency against what has been firmly believed. As a synthesis of the Gospel, the creed helps us understand its meaning and guides us in applying the principles of Scripture to the Christian life.

Renewal of baptismal vows

The creed is a renewal of the faith professed at baptism. Since the Church's early centuries, those about to be baptized have professed their belief in God the Father, Son and Holy Spirit, and their desire to be immersed in the divine life. This baptismal creed not only states the personal belief of the new Christian in the Trinity, but it articulates the implications of entering into a new life.

Belief in the Father, Son and Holy Spirit points to the believer's new relationship, not only with the risen Lord, but with God, through the agency of the Holy Spirit. St. Paul says to the Churches in Galatia, "In Christ Jesus you are all children of God through faith. As many of you who were baptized into Christ have clothed yourselves with Christ" (Gal 3:26-27). In baptism we receive the Spirit of the Son, giving us the status of adopted children of God. "God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!' So you are no longer a slave but a child, and if a child then also an heir, through God" (Gal 4:6-7).

This baptismal experience is what Christians remember and renew whenever we profess the creed, especially in the Sunday eucharistic assembly. We stand together as God's family, as brothers and sisters of Jesus Christ, through the power of the Holy Spirit. We continue the work that Jesus began, calling God "our Father" and destined to share his inheritance. The words of the creed reaffirm the truths on which we have staked our lives as well as our desire to live the divine life we received at baptism ever more fully.

Liturgical prayer

The creed is the Church's liturgical prayer. Professing the creed in public worship reminds us that being a Christian means belonging to the Church. It reminds us of the corporate dimensions of faith and helps to correct any unhealthy individualism. By reciting the creed in the context of the Mass, the profession of faith becomes an integral part of the great prayer of thanksgiving we offer to God in the eucharistic liturgy.

Some of the psalms and canticles of the Old Testament give praise to God simply by recounting all the deeds he did on behalf of his people. For this reason, these biblical hymns were part of the worship of God's people in the temple of Jerusalem. Likewise, in the creed we praise God for who he is and for what he has done for us. We worship and glorify God as Father, Son and

Holy Spirit. In addition to being a statement of beliefs, the creed is a prayer addressed to God in which we entrust ourselves to him in gratitude.

In liturgy we give God thanks and entrust ourselves to God together. We proclaim publicly that we are a people defined by the words we profess. Although each person may believe the statements of the creed in slightly different ways or with different degrees of intensity, the worshipping assembly chooses to stand together, united under these truths.

Evangelization tool

The creed is a springboard for evangelization. The believer has received faith from other people and should desire to hand it on to others. Our love for God and other people, and the gratitude we feel for our faith, should impel us to speak to others about it. Yet, evangelization is difficult, especially if we haven't thought much about the content of our faith.

The creed is an ideal starting point for the crucial process of consolidating our grasp of the faith. It offers the Christian vision of the world's origins, meaning and destiny, and presents God's saving work in a clear and simple statement of beliefs. The creed is not complicated and ambiguous. It requires no hidden knowledge or superior intellect, and can be affirmed and understood by children as well as adults.

The creed focuses on what unites believers, rather than on what divides them. It thus encourages the kind of ecumenical understanding called for by the Church today. The statements of the creed establish strong and clear boundaries for Christian belief, but those boundaries do not become barriers that exclude those who might not yet be able to accept other points of doctrine.

As we study the ancient confessions of the Church, we develop our ability to express our faith in tune with the received wisdom of the ages. In our confused and creedless age, which hesitates to acknowledge any unchanging truth, our testimony to the ancient wisdom of the Church and the guidance of God's Spirit can offer refreshment and confidence to those seeking the unconditional truth and love of our saving God. By articulating our own experience of faith in union with the words of the creed, we cultivate Christian testimony worthy of the Lord to whom we witness.

PRAYERS

Glorious St. Blaise

O Glorious Saint Blaise,
who by thy martyrdom
has left to the Church a precious witness to the faith,
obtain for us the grace to
preserve within ourselves this divine gift,
and to defend, without human respect,
both by word and example,
the truth of that same faith,
which is so wickedly attacked
and slandered in these our times.

You who miraculously cured
a little child when it was at the point of death
by reason of an affliction of the throat,
grant us your powerful protection in like misfortunes;
and, above all, obtain for us
the grace of repentance,
together with a faithful observance of our Church,
and avoidance from offending Almighty God. Amen.

Catholic Candle Prayer

Lord Jesus Christ, true light that enlightens every man who comes into this world,
Bestow thy blessing upon these candles, and sanctify them with the light of thy grace.
As these tapers burn with visible fire and dispel the darkness of night,
So may our hearts with the help of thy grace be enlightened by the invisible fire of the splendor
of the Holy Ghost, and may be free from all blindness of sin.
Clarify the eyes of our minds that we may see what is pleasing to thee and conducive to our
salvation.
After the dark perils of this life, let us be worthy to reach the eternal light.
Through thee, Jesus Christ, Savior of the world, who in perfect Trinity liveth and reigneth, God,
forever and ever.
Amen.

FIFTH WEEK ORDINARY TIME 5 - 13 FEBRUARY 2022

Saturday 5 Feb M St. Agatha Virgin, Martyr

**8:30 a.m. Mass Proper of Saint, Preface Holy Martyrs I, Eucharist Prayer II
(Intention: Barbara Mytych)**

1:30 – 4:30 p.m. Confession

5:00 p.m. Vigil Mass Fifth Sunday Ordinary Time

(Intention: Parish of St. Stephen, Martyr)

Sunday 6 Feb Fifth Sunday Ordinary Time

**7:00 a.m. Mass Proper, Gloria, Creed, Preface V, Eucharist Prayer II
(Intention: Holy Souls in Purgatory)**

**8:30 a.m. Mass Proper, Gloria, Creed, Preface V, Eucharist Prayer III
(Intention: Gloria Munoz RIP)**

**11:30 a.m. Mass Proper, Gloria, Creed, Preface V, Eucharist Prayer III
(Intention: Jenny Doyle Batish RIP)**

2:00 p.m. Mass Brig

Monday 7 Feb Day Off

Tuesday 8 Feb Weekday 5 St. Jerome Emiliani St. Josephine Bakhita

**8:30 a.m. Mass Proper for Giving Thanks to God #49B, Preface & Eucharistic Prayer
II**

(Intention: Rusty Morris)

10:30 a.m. Mass Georgian Manor

Wednesday 9 Feb Weekday 5

6:30 a.m. Mass Proper Votive of Holy Spirit #9A, Preface, Eucharistic Prayer III

7:00 – 8:30 a.m. Confessions

8:30 a.m. Mass Proper Votive of Holy Spirit #9A, Preface, Eucharistic Prayer III

(Intention: Nebrido Nocon RIP)

10:00 a.m. Mass Willow Creek

2:00 p.m. Funeral Frank Bora

Thursday 10 Feb M St. Scholastica, Virgin

8:30 a.m. Mass Proper of St. Scholastica, Preface of Virgins, Eucharistic Prayer III

(Intention: Rosalina Demdam RIP)

5:00 – 6:30 p.m. Confessions

6:30 p.m. TEACHING MASS Proper of St. Scholastica, Preface of Virgins,

Eucharistic Prayer III

(Intention: Dixie Dewar RIP)

Friday 11 Feb Weekday 5 m Our Lady of Lourdes

8:30 a.m. Mass Proper of feast, Preface of BVM, Eucharistic Prayer III

(Intention: Thelma Spehar RIP)

10:00 a.m. Funeral Patricia McMichael

12 Noon Mass Portsmouth Naval Hospital

5:00 – 7:00 p.m. Confessions & Adoration

Saturday 12 Feb Weekday 5 BVM

8:30 a.m. Mass Proper BVM Mother of Consolation #41, Preface,

Eucharistic Prayer II

(Intention: Michael Curran RIP)

1:30 – 4:30 p.m. Confessions

5:00 p.m. Vigil Mass Sixth Sunday

Proper, Gloria, Creed, Preface Sunday VI, Eucharistic Prayer III

(Intention: John Jupina, Jr. RIP)

Sunday 13 Feb Sixth Sunday Ordinary Time

7:00 a.m. Mass Proper, Gloria, Creed, Preface Sunday VI, Eucharistic Prayer II

(Intention: Parish of St. Stephen, Martyr)

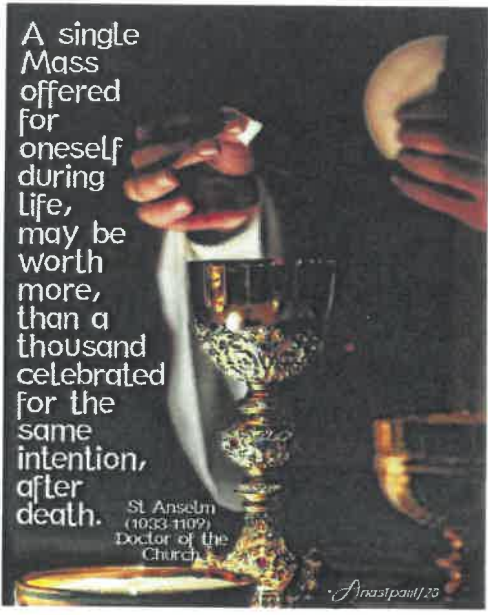
8:30 a.m. Mass Proper, Gloria, Creed, Preface Sunday VI, Eucharistic Prayer III

(Intention: Denise Davies RIP)

11:30 a.m. Mass Proper, Gloria, Creed, Preface Sunday VI, Eucharistic Prayer III

(Intention: Holy Souls in Purgatory)

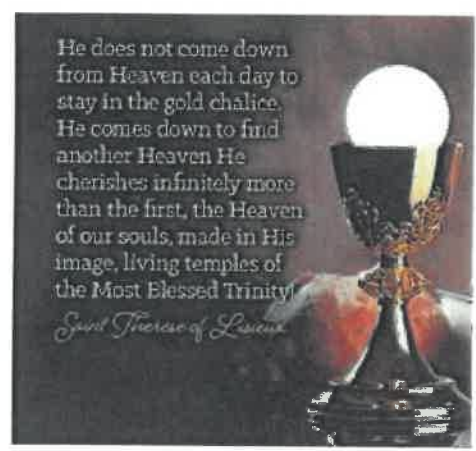
2:00 p.m. Mass Brig



A single
Mass
offered
for
oneself
during
life,
may be
worth
more,
than a
thousand
celebrated
for the
same
intention,
after
death.

St. Anselm
(1033-1109)
Doctor of the
Church

Anastasi/20



He does not come down
from Heaven each day to
stay in the gold chalice.
He comes down to find
another Heaven. He
cherishes infinitely more
than the first, the Heaven
of our souls, made in His
image, living temples of
the Most Blessed Trinity.

Saint Therese of Lisieux